

To Dr. Mitchell,

by his obt. servant,  
No 10

THE

H. B. Gram.

CHARACTERISTIC

OF

**HOMÖOPATHIA.**

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FROM HAHNEMANN'S

“GEIST DER HOMÖOPATHISCHEN HEIL-LEHRE.”

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BY H. B. GRAM, C.M.L.

312497

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New-York :

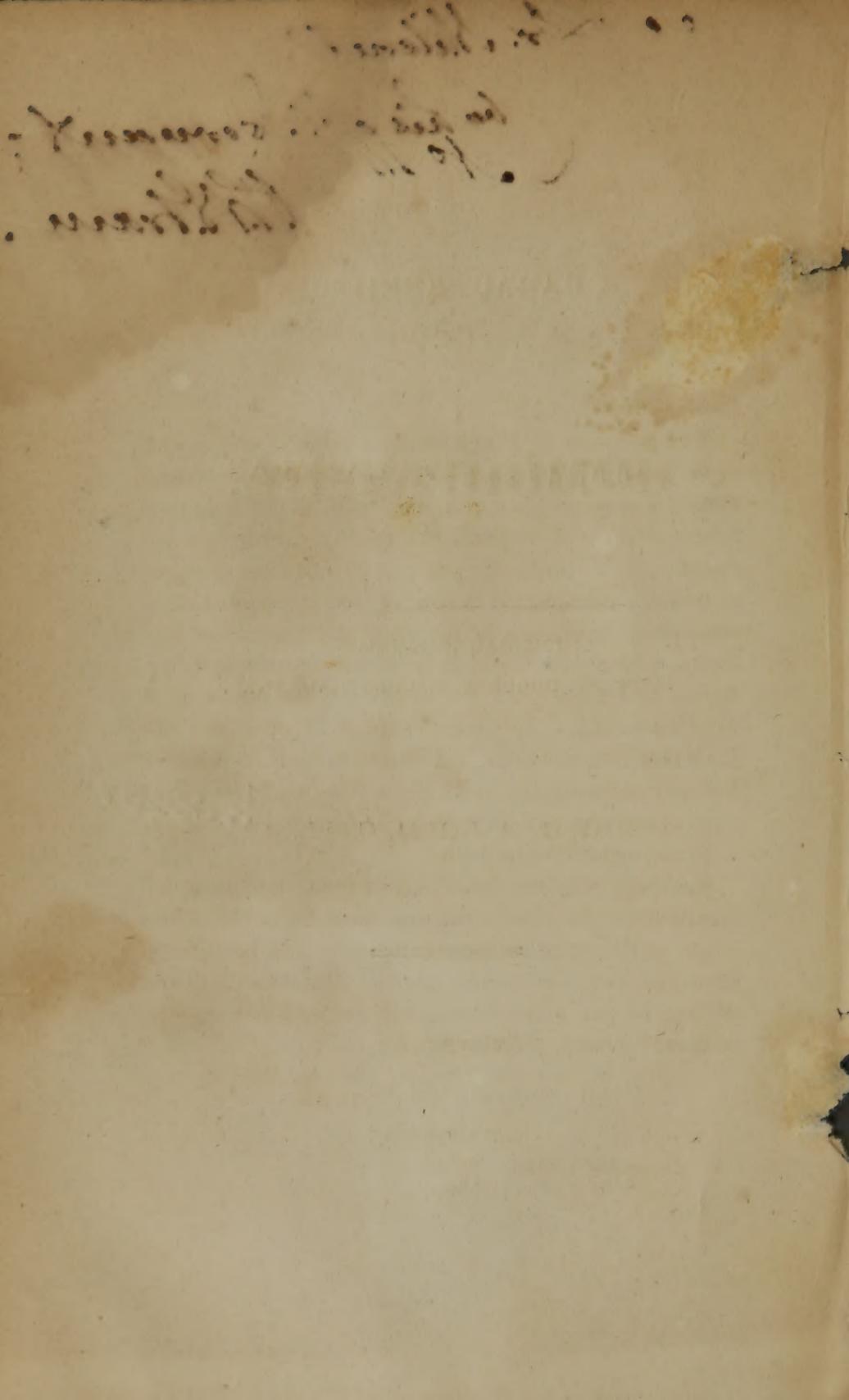
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1825.

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To Dr. Gram.  
Dear Sir

New York Jan 7 20  
1826

I have attempted to un-  
-derstand your publication entitled  
"The Characteristics of Homoeopathy",  
published in a pamphlet contain-  
ing your abstract of the celebrated  
Flahne man's doctrine on that sub-  
ject.

I am not sure that I ~~under~~  
sightly comprehend it; partly per-  
haps, from the very abstract nature  
of the composition, and partly from  
the ~~very~~ late occupation of my mind  
in examining Flahne man's Con-  
-ter-Stimulant Practice.

If by Homoeopathic Remedies,  
are intended, the employ-  
-ment of heat in the treatment of  
burns; of cold water in restoring  
frozen limbs; and generally  
of small excitants, as ~~after~~ <sup>after</sup> ~~the~~ <sup>the</sup> ~~in-~~  
-ducing hunger, after the ordinary  
stimuli have been withheld; and

of diminished ones, as in the  
drunkard's delirium, after cere-  
ment agents had been applied,  
then, I seem, so far to possess  
an idea of it.

This doctrine ~~must~~ <sup>suppose</sup> go upon  
the supposition, that heat & cold,  
light & darkness, exercise & rest,  
feeding & abstinence, sleeping and  
waking, moisture and dryness,  
sound and silence, &c &c; are  
not respectively different, nor  
contrary, considered in a remedial  
sense: but merely modifica-  
tions, ~~considered~~ in a ratio of  
more and less, of the same ag-  
ents.

As such, it is an  
excitation, under the names &  
terms, of Browns famous doc-  
trine of Excitability, Stimu-  
lus and Excitement; appli-

ed to the preservation of health  
and the removal of diseases.

But, the opinions which I  
had learned from the distin-  
guished author himself, were  
so altered by their new dress  
and appellation, that it cost  
me some trouble and inquiry  
to recognize my old acquaint-  
ance.

The doctrine is highly  
ingenious; and the practice  
excellent, as far as they extend.

-But, if Blood-letting in Pneumo-  
nia; Blistering in Erysipela;  
Emetic in the commencement of  
Fevers, & after the reception of Par-  
sors into the stomach; and various  
other remedies are to be rejected,  
because, they are Allopathical,  
then I believe the homoeopathical

Physician would abandon  
some of the best aids the profes-  
sion can produce, for the restora-  
tion of a disordered constitution  
to health. It would be injudi-  
cious, as well as severe to prohib-  
it Spectacles for imperfect eyes,  
and crutches for disabled limbs: &  
yet, according to my comprehen-  
sion, the latter prohibitions wou-  
ld be about as proper as the for-  
mer. With thanks for your  
politeness, allow me to crimple  
the assurance of my esteem & reg-  
ard.

By David Hosack

TO

PROFESSOR DAVID HOSACK, M.D. ETC.

SIR,

THE doctrines of Homöopathia are not in unison with those generally accepted and promulgated by medical men. The subject is a new one, tending not only to a reformation in theoretical and practical medicine, but threatening to invalidate many of the doctrines, which, at present, are admitted as correct, and propagated as indispensably necessary in the study and practice of medicine. This new doctrine is already considerably extended in Europe, and the number of its adherents is daily increasing. An examination of its principles will show that it is not to be contemned, but that it deserves serious consideration; and especially so, as its propagators contend that not only theory and reasonings, but experience, establishes its truth.

Knowing, Sir, from your being an eminent teacher and practiser of medicine, that you must be a competent judge of the doctrine here exhibited; and being convinced of your readiness to promote all that tends to the welfare of our fellow-beings, I have, with due respect, dedicated these pages to you.

H. B. GRAM.

*New-York,*

*December, 1825.*



## HOMÖOPATHIA.

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IT is impossible to determine what the internal principles of diseases are, and what alterations these originally produce in the interior: and it is vain to build a plan of cure on such hypothetical conjectures and determinations. It is impossible to determine the virtues of medicines by any chemical hypotheses, or by the taste, appearance, or smell: and it is vain to apply these substances in the curing of diseases, relying upon such hypothetical conclusions and conjectures; especially as the misuse of the remedies is injurious to the sick. And even if such practice should be general, and should have been for many ages approved of, yet, notwithstanding, it must be an irrational and pernicious practice, on nothing better than conjecture to fable the existence of an internal morbus state, and on no better authority to fable the virtues of

drugs wherewith these fabled disorders are to be encountered.

If medicine shall cease to be a game of hazard about human life and ease, and shall begin to afford certainty, in the curing of diseases, then we ought to know, and with a degree of certainty too, what in each disorder, demands treatment, in order to restore health; and we must know what the effects of the remedies are that are to be administered the diseased.

It is worthy of attention to learn these things.

What life is, is only empirically to be known by its utterings, its phenomena; but cannot be determined or explained, a priori, by metaphysical speculations. What life for itself is, or what its internal principle is, cannot be comprehended by mortals; nor can conjectures ever discover it.

Human life, and its forms, health and disease, cannot be explained by principles and rules used in the demonstrating of other subjects; it cannot be compared with any thing else in the world but itself. One subject of comparison would be just as useless as another: as watchwork, hydraulic machines, chemical processes, gas decompositions and productions, the phenomena

of galvanism, or any thing not living. The phenomena of life are *not in any respect* governed by pure physical laws, which only govern the inorganic substances.

The materials of which the human organism consists, are not, in their living union, subjected the laws which govern substances in a lifeless state; but are subjected laws peculiar to vitality. These materials, in their living state, are each inspired and enlivened, as is the whole enlivened whereof they are parts. Here reigns an undefined potent principle, which withstands the propensities of the constituent parts of the body to subjection to pressure, impulse, gravity, fermentation, putrefaction, &c. It governs the materials by the wonderful *laws of life*, producing that sensibility and activity which is necessary to the continuation of the living whole: a nearly spiritual dynamical state.

As then the state of the organism and its affections is entirely dependent of the affections of that life to which it owes its existence and continuance, therefore, it follows, that the alterations of the organism, (its altered affections) which we call disease, are only originally alterations in its living sensibility and activity; a dynamically

altered state, not a chemically or physically altered state. Thus disease in man is dependent of dynamical alterations of the organism; an altered state of existence, which can affect the qualities of the constituent parts of the body; being productive of an altered (morboous) state of the living whole.

And certainly the influences of exterior things productive of disease, are so invisible and immaterial,\* that it cannot be admitted that they can directly effect a disorder or a disjunction in the form or matter of the constituent parts of the body; or that they fill our veins with a hurtful sharp fluid, whereby the mass of our humours could be chemically altered or spoiled. On the contrary, the causes producing disease operate upon the living organism by their virtual qualities; not physically but dynamically, (in an almost spiritual manner) and when they have disturbed the higher organs and the regular phenomena of life, then there arise, from this dynamical alteration of the organism, from this disturbed existence, an alteration in sensation,

\* Exceptions are some disorders belonging more to surgery than to medicine; and some others from hurtful food, and other substances in the alimentary canal.

(disagreeable feeling, pain,) and inactivity, (innormality of functions,) in the single organs and in them all collectively. The unavoidable consequence of alterations in the organism will be alterations in the humours of the vascular systems; the producing of innormal secretions, as secondary effects.

These innormal secretions which are present in diseases, are then only *products* of the diseases; and these innormal secretions will necessarily continue as long as the character of the disease by which they are produced is unchanged:—thus they constitute signs of the disease, symptomata. They are effects of, and consequently utterings of, the present original disease: although they can contain matter that can contaminate others, even healthy people, yet they do not react, as miasmata, on the body that produced them, to create disease, or continue it.

From the above, it is apparent, that human diseases which are produced by the influence of unwholesome things, can, originally, only be a dynamical alteration in the healthy character of the organism.

And it is plain that the dynamical alterations

in the healthy character of the organism, which is called disease, and which consists alone in altered sensation and activity, can only be expressed by the aggregate of the symptoms which may be present; this aggregate being, at the same time, all we can discover of the disease.

Now, in so important a work (respecting the welfare of fellow-beings) as that of healing disease is, it is certain, we ought to be guided (respecting the object of the cure) by a plain and comprehensible knowledge of the state of the body diseased. To take hypotheses that cannot be proved, or conjectures, as a guide, would not only be trifling with humanity, but could be even criminal.

If, then, in treating diseases, we are to be guided by the state of the patient, it follows, that the aggregate of the symptoms must be the object of the cure; because diseases, as dynamical disturbances in the organism, can only make themselves manifest in alterations in the sensation and activity of the organism; and these alterations are the symptoms. If all the symptoms be removed, health will remain.

As, then, diseases are only dynamical alterations of the organism, it is impossible for human

beings to remove them by any other means than by applying such remedies as have power to produce dynamical alterations in the organism, restoring it to its natural healthy character; that is to say, diseases must be virtually, dynamically healed, by the remedies.

The remedies effect the healing of diseases by their dynamical powers to produce alterations in the organism, in sensation and activity; and by which power they affect a healthy subject, in dynamically altering his health, and producing certain morbus symptoms in him; the knowledge of which, as we shall show, will be our best, if not the only guide, that we can depend upon, in the administering of remedies for the curing of diseases. And no substance in the world can heal a disease, or no substance or power can alter the organism in such manner that disease leaves it, unless it effect a general dynamical alteration in the organism; consequently, has the power, when applied in a healthy state, to produce morbus symptoms.

On the contrary, there is not an active principle or power in nature, which is capable of producing morbus alterations in the organism,

but what possesses virtues for healing some certain disease.

As the qualities (virtues) of medicines for healing diseases, or for producing morbus affections in the healthy, are inseparable, and their activity, in both cases, having the same origin, (namely, their power to affect the organism dynamically,) therefore, it is impossible that they act according to different laws on the sick and on the sound. Then, consequently, the same power in a remedy, which, when the remedy is given to a sick, heals the disease, will, when the remedy is given to a sound subject, produce morbus symptoms.

Therefore, a knowledge of the virtues of remedies (a knowledge of their effects upon the organism, and of what help they can afford in diseases) cannot, *in any way whatever*, be ascertained with so much certainty, as by observing the morbus phenomena the remedies produce when administered to sound subjects, they producing here an artificial disease, in which their powers can be perfectly ascertained.

When we first possess an account of the special morbus symptoms the several medicines

produce, then we should be able to determine, by pure experiments, by which of the symptoms of the remedies the symptoms of a disease could be healed and annihilated; and we could obtain the consequent advantage of being able to presage what remedy, in a given case, would be the surest.

We ask experience, then, which of the remedies, with respect to its proper effects, is the most helpful in certain natural diseases: we ask, if certain and permanent sanation is to be expected,

1. From such remedies, as, when given to sound subjects, produce a state *different* to the natural disease present?

2. Or from such remedies, as, when administered to sound subjects, produce a quite *contrary* state to that presented in the disease to be cured?

3. Or from such remedies, as, administered to the healthy, produce a state *similar* to that the natural disease presents?

There is no doubtfulness in the answer of experience.

It is self-evident, that the remedies of different effect: (allopathical) those that produce on

the sound subject symptoms different from those included in the disease to be cured, cannot, from the nature of the case, possibly be helpful; but they must have a bad (oblique) effect; or otherwise, any disease could be safely and permanently cured by the administering of any remedy, let its effects be ever so heterogene to the symptoms of the disease. But this is not the case: it is a *contradictio in adjecto*: because, each medicine differing from all the others in its various effects, and each disease by the various alterations of the organism, differing from the others, the restitution of health, in a given case, can only be effected by such a remedy as is proper to produce the necessary alterations, and the healing cannot be effected *per quamlibet causam*. Experience shows, too, that the prescriptions, (in *prax. vulg.*) of any thing, or every thing, and the manifold composita, given the sick, do produce a great variety of effects, the less frequent of which is the healing of disease.

The second method of treating disease, or some single symptoms, is the administration of palliative remedies, (and of such as produce a quite contrary state on the healthy to that presented in the disease to be treated.) It is easily

perceived, that such treatment cannot effect a permanent healing of the sickness, as the sufferings soon return again, and often, with increasing violence. The organized living being is not subject to the laws that govern the unorganized, dead, physical things ; but, on the contrary, it strives to react against the impression of exterior things, and does not passively receive their impressions. The human body can seem passive to the incipient impressions of physical powers, and can be altered by them ; but the alterations are not such as are produced on inorganic things, remaining, permanent ; (which, however, would be the case, if palliative remedies should be able to produce a permanent effect ;) on the contrary, the living organism strives to produce, by antagonismus, an affection contrary to that which the exterior things at first produced on it.

It cannot, then, be otherwise, than that the alteration produced by palliative remedies, must vanish in a short time ; the organism of the living body will soon, not only soon change the flattering state produced by the palliative remedies to the original disease again, but produce, in time, a state of sufferings exactly contrary to

those symptoms the palliative remedy produced. Therefore, generally, the consequence of administering palliative and contrary remedies, is an increase of the original disease.

In chronical diseases, (the true touchstone of the real art of healing,) the pernicious effects of palliative and contrary remedies, are generally very manifest. Palliation is but transitory; and presently, the increase of sufferings makes a continually increasing dose of the palliative remedy necessary; and the dose is often increased to enormity, even without having its intended effect, and seldom or ever effecting a cure of the disease under which it was administered, but, in most cases, accelerating death.

3. But the third kind of administering of remedies, is the using of such remedies in diseases, as can produce, on sound subjects, symptoms similar, very similar, to those presenting themselves in the disease to be cured. These remedies, productive of similar sufferings, can really help. (They are called homöopathical remedies.)

That the administration of the homöopathical remedies is the most perfect method of curing disease, is not only manifested by a great num-

ber of experiments, and common experience, but can be proved by good reasons.

The laws of nature, by which the homöopatical healing of diseases takes place, and must take place, are not difficult to conceive of.

The first undeniable law, is:—

*The susceptibility of the living organism, for natural diseases, is incomparatively less than its susceptibility for the effects of medicines.*

We are daily, hourly, exposed to the influence of things that can produce disease; yet they are seldom sufficient to destroy our equilibrium: to make the sound sick. The activity of the living organism, generally, withstands morbus influences: man continues healthy. But when the exterior things productive of disease, in a greater degree, affect us, and we are too much exposed to their influence, we become sick; yet, even then, not remarkably sick, unless our organism, by disposition, (may be by weakness?) can be easier affected than in its perfect healthy state; or can more easily receive morbus impressions.

If "*Miasmata*," if the partially psychical, partially physical potences in nature, which can cause disease, had unconditioned power to de-

stroy or diminish human health, there would scarcely be a sound man in existence: every one would be sickly affected; we should not even have an idea of what health is. But, generally speaking, disease is an exception in the common state of man; and partly the morbus potence, and partly the subject to be affected by it, requiring a congregation of various circumstances and conditions before the morbus potence can produce its effects; it follows, then, that most of the morbus causes cannot frequently or easily affect the organism; and that the organism must be in most instances predisposed before such potences can violently affect it.

It is otherwise with the artificial dynamical potences which we call medicines. But a medicine operates (makes peculiar operations) at almost any time, and almost unconditionally, upon any subject; and if given in sufficiently large quantities, it produces its peculiar alterations in the organism. Then it is plain that the living organism can be nearly unconditionally affected by medicines; whereas, it cannot easily be affected by "miasmata," &c. as was before shown, unless under the influence of a congre-

gation of conditions and circumstances. Then, the medicines have an almost absolute power to affect the organism; while the miasmata and other causæ morbi have a very conditional, relative power. And the possibility of healing sicknesses, by medicines, depends partly on the greater susceptibility the organism has for the effects of medicines than for the effects of those things which produce natural diseases; and partly, on this second law, namely, that *the organism, as a living integer, (union of parts,) is only capable of receiving one general (total) impression at once.* And we see, that when proper medicines are administered the sick, their operation upon the organism annihilates the effect of the morbus causes (the disease.) But if healing is to be a reality, then this third law must come into force, namely, *a stronger dynamical affection of the organism annihilates a weaker (similar) affection.* The alteration of the organism necessary to the restoration of health, cannot be effected by allopathical remedies, because these produce a greater disturbance in the organism, its unnecessary reactions; neither can the contrary remedies be good, because, after apparently easing the present suf-

ferings, or palliating them, they cause the certain exacerbated return of the original disease; but the remedies producing the desired effect, (the healing of the disease,) must be such as can produce a state (suffering) *similar* to that of the present disease; that is, they must have the power of producing, on a sound subject, symptoms similar to those of the disease against which they are administered: and the administration of these homöopathical remedies will procure the wished-for help.

Now, as the alterations of the organism, if from disease or from medicine, can only be known by the altered activity and sensation, so the similarity, too, of its affections, can only be expressed by the similarity of the symptoms. But as the organism (being more easily affected by medicine than by disease) is more subjected to the affection produced by remedies than to similar affections produced by the disease, so it becomes a doubtless conclusion, that the organism must be freed from morbus affection, when affected by a remedy capable of producing symptoms similar to those of the disease present, (that is to say, when a homöopathical remedy is administered;) and because the organ-

ism, as a living integer, (a union) cannot, at any one time, receive more than one general (total) impression: and consequently, as it is peculiar to the organism to be affected more strongly by the one potency (*affectio remediorum*) than by the similar weaker one, (*affectio morbosa*,) so this last affection must leave the organism when it is affected by the remedy; whereby the disease is healed.

It must not be supposed, that the sufferings of the living organism will be increased by the administering of homöopathical remedies to the diseased, as a piece of lead, when pressed by a weight of iron, gets crushed by the addition of a stone to that weight; or, as a warm plate of copper becomes warmer by pouring boiling water on it:—not so; the living organism is not passive, is not affected by physical laws as inorganic things are affected; it reacts, with the antagonism of life, as an united living whole, bearing (at any one time,) but a single general dynamical affection; and extinguishing, in itself, its morbus affections, when a similar, yet stronger affection is excited by a homöopathical remedy.

The living human organism is such a react-

ing, spiritual thing, that it spontaneously excludes weaker affections, (diseases) when the stronger power of homöopathical remedies sets it in another and similar affect; or, with other words, the organism is such that it is only capable of one single constitutional affection at once, its life being a whole, indivisible; but it must cease to suffer of the weaker dynamical affection (disease) as soon as it becomes affected by a second and stronger dynamical power, (medicine,) this being able to produce an affection similar to the weaker one.

The organism, in days of health, is easier affected by medicine than by disease; but when disease is present, it is incomparatively easier affected by homöopathical remedies than by other remedies. It is in the highest degree susceptible of the powers of these remedies: (the present disease, disposing to, and producing symptoms similar to those the homöopathical remedies produce, the organism becomes in a great degree susceptible of the powers of these remedies;) therefore, it is only necessary and useful to give a very little dose of a homöopathical remedy to effect a cure; that is, to change the natural morbus affection of the or-

ganism to a similar medicinal affection. Here the medicines act not by quantity, but by quality, by their potentiality, (homöopathia, and dynamical admensuration.)

Large doses of a remedy are hurtful, as they, on the one hand, do not effect so safe an alteration in the present morbus affections of the organism; but on the other hand, they create a violent medicinal disease in the stead of the one they were administered against, which is always an evil, although it be one which generally ceases in a determined time.

The organism is strongly affected by a remedy which can produce the total of the symptoms of the disease which may be present, and even if the remedy be given in small doses; it being, by its power to produce this similar state of affection, the better qualified to counterbalance or remove the disease.

If the remedies, given in large doses, can affect the organism a certain number of days, then it is reasonable to expect that a small dose will but continue its effect some few hours, and thus the medicinal affection, will, in a short time, and unperceivably, cease, and the organism remain healthy.

It will be found impossible for the organism to be otherwise affected, in the healing of diseases, by the administration of remedies, than according to the laws here exposed.

And there are no cases of dynamical disease\* but what can be healed quickly and permanently, by remedies which can produce symptoms similar to those present in the diseases.

\* Except the agony preceding death ; advanced age ; the destruction of some important viscus, or the like.